## THE OLD DUTCH CHURCH.

THE GREAT REVIVAL OF 1857.

Mission for the Lower Part of the City

ORIGIN OF THE DAILY PRAYER MEETING.

ITS CHARACTER AND POWER

The Lecture Room in the rear of the Collegiste Church, on the corner of Falton and William-sts., is a place of extraordinary interest. It is a small napretending room, plainly furnished, and until 1857 had originated the world renowned Daily Union Prayer Meeting which for eight years has been a wonder and s joy to thousands in all parts of the world.

STEPS THAT LED TO ITS ESTABLISHMENT.

The Collegiate Church had three houses of worship is the lower part of New-York. The South Church in Garden-st., the Middle Church in Nassau-st., and the North Church. In 1835 fire cor sumed the South Church. In 1844 the Middle Dutch Church was abandoned to the Government for a Post-Office, and the North Church slose remained. The population around the church were of a class who do not frequent public worship. The Dutch families had nearly all removed to the upper part of the city. Emigration stored the dwellings with storeign element, and a multitude who had their own ideas of the Sabbath, and they were not Dutch. At tempts were made to fill the old North Church. eards were hung upon the gates inviting all to enter, wall the sents were free. But few accepted the invi-

tation and the preacher discoursed to empty pews. MR. LANPHIER, THE ORIGINATOR. The attention of the Consistory was formally called to this state of things in May, 1857, and measures take to meet the growing destitution of the lower part of the effy consequent on the removal of so many down town charches. A Missionary was selected who began his abors among the neglected ones in the waste portions of the city. It was a movement free from sectarian He divided the lower part of the city into dis wiet. But when any were found who belonged to chard they were encouraged to attend them. All oth errere invited to the Old North Church. Hotels and rding houses were visited and a new put at the dispost of its guests. Placards were hung in the hall and public rooms, stating that a pew was reserved for the guests of the house. A change at once took place. The church filled up. Its prayer and social meetings were well attended. The Sabbath School increased ad a most encouraging state of things appeared. It was no part of the original movement to establish the Daily Prayer Meeting. It grew out of the arrange sent, though it was no part of the original plan. Yet the Missionary, whom it was the good fortune of the charch to select, the famed meeting owes its origin. The name of Jeremiah Calvin Lamphier will always b Bentified with this movement. To him the origin and peuliar character of the meeting will belong. His age not far from fifty years. He is tall, with a pleasant hee, an affectionate manner, an indomitable energy ud perseverance, a good singer, gifted in prayer and thous meeting it was started. So it will continue to the chortation, a welcome guest to any house, shrewd, with much tact and common sense, and eminently fitted ir the position he has been called to occupy, which s ar he has nobly filled. He was born in Coxsackie. Greene County, New York. He became a resident of the city about twenty years ago; was engaged in me business, formed an acquaintance with the Convistory of the Dutch Church, who found him in the feids of useful service, and employed him as a mission occupy the field opened in the lower and nee beted part of New-York. He was a member of the Boy, Dr. J. M. Alexander's Church, was well known a shborer among the poor, the neglected and perishing. Achange followed his location in the Dutch Church The congregation enlarged, the Sabbuth School filler m and out of a cold and lifeless formality, a living darch arose. He had been a merchant. He knew how thoult it was to get a devotional meeting in the evenhe. He knew that the hour of noon was one of leisure

mived to open a daily meeting for prayer from 12 ti It was to be a union meeting-one of short songe hef speeches and limited supplications. The obker, cold, formal routine was to be broken up. No on field be obliged to stay the whole hour. Any one wild come in and go out when he pleased-stay or minute or one hour-sing, or pray, or speak or depart. Much of the freshness of the meeting and unflaggin hterest is due to the presence of strangers. One of the his required the Leader each day to especially invite "brethren from abroad to take part in the meeting." In a city like New-York, the metropolis of the country ad the chief seat of the importing trade, connected with the interior by innumerable ties and constantly trawing to itself visitors from every quarter, for pur was of business, travel and amusement, there cannot all to be a perpetual succession of strangers. beide the milifindes who make a longer or shorter the in hotels and boarding houses, there are far Dester numbers who, residing in some place in the Acrounding country, at a distance ranging from five to sheadred miles, yet come into town daily, or at least two or three times a week for secular pursuits. Many dh se have made it a habit to resort to the Noon Meeting, as dien as circumstances permitted. Clergybe on their say to and from ecolesicatical meeting brallds traveling for health, sailors staying in port effects of the ermy and navy in transitu from place to site, emigrants from foreign lands pursuing their way to the interior of this country, and adventurous men from the interior seeking the quickest route to the Padic, all these, as they passed through New-York, have to some extent been represented in this now well-known

merchants, clerks, draymen, and men of toll. He

Scarcely a lay passes in which some voice is not lifted which was never heard before in that room. The peaker merely expresses his gratification at what he bes and hears, or makes some suggestion, or proposes · unbject of prayer, or narrates some recent manifest. tes of God's grace in the neighborhood from which he tomes. His presence is felt as a stimulus and encour-Wement by these present. Particularly is this the case when, as often occurs, the meeting is informed that the ben pleased to do in the North Dutch Consistory room

was heard upon the stairs. Shortly after another, and made up the whole company! We had a good meeting. The Lord was with us to bless us."

It was decided to open a men's prayer meeting at the hour of noon. The services should not exceed five minutes each. No sectarian topic should be introduced Much song should distinguish the meeting. The service should continue but one bour-should begin on the striking of the hour of 12, and close at 1 precisely. Much notice was given of the intended service, and card issued at the time, in a graphic manner, tells the story: "Daily Prayer Meeting from 12 to 1 o'clock, Stop five, ten, or twenty minutes, or the whole hour a your time admits." The place appointed for the meet ing was in the small upper room used as a Sunday School room in the Consistory building in the rear of the

THE NORTH CHURCH A FITTING PLACE.

The proposed meeting was to be of a peculiar charater. It was to be a devotional one, made up of prayer praise, and exhortation. It was to be a meeting of lay men, to be conducted chiefly by laymen, though the elersy were not to be excluded. It was to be held a the noon tide hour, in the lull of business, for the benefit of business men. The exercises were to be peculiar terse, graphic, and devout. It was to be a union meet ething about it to attract notice. Now it is the most ing, blending all denominations in the service of son, sotalfs thing in New-York. To it more eyes are tarned and prayer. It was a place of devotion for all nation and more prayers made-at its name more hearts bent who loved the Saviour. The Dutch Church was sound rith end ion than any other room in the city. In it and conservative. It had proved its liberality from its earliest existence. It had indulged in no hurtful controversy. Content to attend to its own matters, it has lived in peace with all the brotherhood of churches. It had large and convenient rooms and accommodation for such a series of meetings as were proposed. It had wealth and a disposition to use it for this new experi ment. A daily meeting in New-York, with men, books ttendance, fuel, and appliances, costs money, and n other church in the city, whose spirit approved of this union evangelical effort, had the church accommoda ions and the wealth to carry out the plan. Its treat ment of the first Rector of Trinity Church-the rescu f the Jesuit from the stake and the ransom paid to the Indians for him-its liberality to the early Methodistswere pledges of its cuthelic spirit, and proof that i ould be true to the great spirit of Christian union i had avowed.

The church in which the Meeting originated was well located for the purpose. It was far down town, in the business part of the great metropolis. Too far for church-goers, but the exact site for a noonday meeting It was within a few minutes' walk of Broadway, th City Hall, the Court-House, the Post-Office, the Custon House, Wall-st., the Banks, the Shipping, the Hotels and the places where merchants, clerks, and appreices lunch. The merchant, drayman, stage starter, and men of toil could, if they would, visit the noonday house of prayer, and join in five, ten or twenty minutes ervice and be back to business before the hour of rest had ended. The old church was well known. It has been a British prison. The pulpit had been carried of to England. Marks of British bayonets and pikes were seen on the sandstone column beside the elegant mair entrance. Two cannons, relies of the old war, guarde he entrance and gave the house a sacred and patriotic character with the public. The meeting was founded by the Collegiate Church. It has never been in othe hands. It originated within its bosom. The control of t has always been under its charge, and men, appointed by the Church, daily attend to see that it is run after the pattern given. The expense of the Meeting for th this Church. It can close the doors when it will. But it chose to begin a meeting of a peculiar character. Al who approve of the "rules" are made welcome. Al who do not have the liberty to remain away. Attempts have been made to change the character of the meeting -to introduce resolutions-to sell books-to run hob bles -- and grind axes -- but in vain. As a union dev

At 12 o'clock on September 23, 1857, the doors wer thrown open to all who were ready to avail themselves of the invitation to attend a noonday prayer meeting in the heart of New-York, in the busiest place and busiest season of the year. The Missionary was to conduct the service. The movement was a bold one. The appointed day came, the hour of 12 was struck on the chime of Old Trinity; the Missionary was in the small upper room; but no audience came. At half-past 12 the tep of a solitary one was heard on the stairs. One was added, then another, till six persons made up th

he small upper room was abandoned. The large lecture room was opened, and in that room the meeting have daily been since held. nented with cards of caution and instruction to the attendants of the meeting. "Brethren are earnestly requested to adhere to the five minute rule;" "Frayers d exherintions not to exceed five minutes, in order to he meeting. I. Open the meeting by reading and ng is now open for prayers and exhortations, observing particularly the rules overhead, inviting brethren from uch prayer to have special reference to the same 5. In case of any suggestion or proposition by any per on, say this is simply a Prayer Meeting, and that the re out of order, and call on some brother to pray Give out the closing bymn five minutes before clock. Request the Benediction from a Clergyman, if ne be present."

watched its beginning and progress. That a meeting far prayer could be interesting, was a novelty. For nore than fifty years a New-York prayer meeting wa stereotyped thing-long, dull and insnimate. lders and deacons prayed, talked, and sung. A full alf hour was consumed in opening. Prayers for the ame purpose, and in the same language of the same ength and by the same persons, were repeated year ofter year. The few young people who were compelled attend such meetings could go to sleep, and or vaking up tell by the thome how near to the conclusion he prayer was by the matter in hand. The singing was dull and the old routine so tiresome that few at tended the church prayer meeting in any congregation. But a new era was dawning.

PECULIABITIES OF THE NEW MEETING. Brevity was its marked feature. It took some men org time to get broken in. Men who had prayed for wenty years in the same words, with the same length, n the same topics, could not realize how short a time Peports, whether verbal or in print, of what God has live minutes were, and before they got ready to pratheir time was up. Often a rap on the deak from the side distary income and their time was up. Often a rap on the deak from the side distary income in New York, going out through the Land was needed. Exametrees marked the meeting, dealing very form of surrow and want peculiar to many.

As any nome that is not desperate cleaned desperate cleaned. It has the Lord Land proposed the proposed of the local distance of th their time was up. Often a rap on the desk from the

open. At half-past 12 the step of a solitary individual joined heartily in the service. Carmen and wagon men per the other day that God's people would pray for any drove up their teams to the curbstone, in their frocks, other, then another, and last of all, another, until six with the marks of their employ on them, came into the fit to answer your prayers and make me an angel." meeting, joined heartily in the song of praise, knelt A village in Illinois is prayed for, and a church in down and prayed, and then passed out, jumped on their eams, and drove off to their work. The merchant from this place of prayer.

> crowded. Within a year from the time the lone Mis- ings are not uniformly the same. So prayer meeting was opened in Jaynes, in Philadelphia. capable of seating three thousand persons. This immense room was crowded daily. The leading clergy and laymen in Philadelphia gave the meeting cooperaland. The revival pervaded the whole City of Brotherly Love. Concert-rooms, theaters, engine-houses, bar-rooms were open for prayer and all were crowded. Immense tents were sprend under which thousands were sented to worship God. Almost daily telegraphs came from spiritual brethrengin Philadelphia to the Leader of the noonday meeting in New-York, telling of the great things God was doing for his church and for the salvation of souls.

Prayer meetings similar in kind were simultaneously established at all the fashionable watering places in the land-at Boston and Charleston-at Baltimore and Sa vannah-at Portland and Richmond-at Chicago and New-Orleans. The whole land seemed to be blest with a spiritual rain. At the end of the fourth month, the little cloud that arose from the sea at New-York covered all the country. No paper could be opened in which reference was not made to the "unwonted or forious revival," as it was called in all quarters. It pread among all sects. It touched all classes. It was spectacle of unwonted confidence in God. All seemed pray and all to expect a blessing. The "Great Awakening" in New-England, so long the theme of wonder, was lost sight of in the new awakening, and the union of all Christians in heart and soul.

It was a revival without machinery, or the aid of men known as revivalists. There was no undue excitement. The ordinary channels of religious effort were alone employed-the Sabbath, the Sunday School, the usual what are understood by the ordinary " means of grace.'s There was no excitement to get up and none to keep up. There was enthusiasm, but, while it was joyful, it was reculated. The doors were opened for a noonday prayer meeting. It was to be conducted on the Fulton st. model. Men and women came together. Some was not to create a revival. It was to appoint a daily meeting for prayer. But a powerful revival was the the "one hour and five minutes' rule."

eavy voices swelled in choras and led in prayer. advance was made nearer, but with the mein of those who thought they intruded. Sents were at first given recular courregation. Now the sweet volume of women came the Religious Exchange of New-York. All the restate of revival, interesting facts of the Sabhath School, were repeated with warm and thrilling effect came from across the seas. Missionaries from Jerusalem, Africa, and the islands amid the ocean, contributed meeting and ask prayers for a friend, a son, or a wife; for the conversion of a soul, the recisim of a drunkard, or the end of some domestic trouble. Some, usuble to | meeting in nearly every city and village in the United ive prayers or exhortations;" "No controversial point came in from all parts of the land-from beyond the coder of the meeting the raiss were laid down: "Re of these requests were of a most touching charprayer and of praise. The spirit of union and of prayer
crosspt. Commencing precisely at 12 o'clock;" "The acter. They gave spirit and enthusiassa to the meetspread over the prairies like a fire, followed the mights iscussed," are specimens of their character. To the seas-in all languages, demanding a translator. Some

eader is not expected to exceed ten minutes in opening ling. They came full of good news, and often laid the rivers from their source to their mouth, leaving verdure wents of foreign lands on the altar of this American inging from three to five verses of a hymn. 2. Prayer. Zion. Soon thanks came in for mercies, conversions, Read a portion of the Scriptures. 4. Say the meet- marvelous submissions to the Savier, deliverance from painful and dangerous sickness, and deliverance from death. Requests and letters sometimes amounted to 60 broad to take part in the services. 5. Read but one or a day, and could not all be read for want of time. For we requests at a time-requiring a prayer to follow -- years these requests have been a marked feature of the

A DESCRIPTION OF THE MEETING.

The entrance to the meeting is from Fulton and Annatz. Large flights of steps have been built on the outside of the room to give more space within. It can e entered on either side. The room is so crowded that e Missionary stands at the door with resolute purpose to compel persons to sit close. A layman usually presides. Men of all denominations are present. Baptists, Episcopalisus, Methodists and Presnyterians of the Old hool and the New-not as idle spectators, but as active participators. The Leader is not appointed by the meeting. He is selected by the member of the Consistory, whom the Collegiate Church appoints to take care of the meeting. Great care is taken to have all lengminations represented in the lendership. As the City Hall bell booms out the hour of 12, before its iron tongue has ceased its clamor, the Leader rises to give out the introductory hymn. "From every swelling wind that blows" is sung to the tune of Hamburg. Such congregational singing would be popular anywhere. The audieuce is made up of the cream of the churches trained to sing. It is one vast choir. The unes are familiar, and the hymns are associated with the heart's best affections. Borne on the tide of warm and deep emotion, the full swelling song of praise is wafted beavenword. The Chairman leads in prayer and then rends a few verses from the Word of God. The requests are read from every part of the world, representing every phase of Christian experience, indi-

one who sent in their requests. Perhaps God will see

Texas. A little girl prays for her grandmother. A Roman Catholic servant asks prayers. Requests come his store, the mechanic from his shop, the carman from from the North of England and from Ireland and from his cart, the clerk from his deak, the lad from the on board steamships. These requests are varied by errand, the lawyer from his brief-all were to be seen in | thanksgivings rendered. The widow who asked prayer for her son who cursed her comes with thanksgiving Three rooms could not hold all the people who desired that the prayers were heard. Good news comes from to attend. John-st. Methodist Church, the oldest in the Penitentiary, and instances multiply of remarkable America, was thrown open for daily prayer and and almost miraculous answers to prayer. The meetsionary was on his knees in prayer to God to bless the common sense and less judgment. Some even try to be meeting about to be held, in what was but the original eloquent in prayer and put on the airs of a stump orasix, one a Presbyterian, one a Baptist, one a Congrega- tor. Parade, fine language, and pompous declamation tionalist, one a Reformed Dutch. Several hundred are an abomination. They are the flies in the cintment places are opened daily for prayer on the Fulton at. plan that spoil the fragrance. A few men who ride hobbies in the city of New York. In February, 1858, a noonday and have impractical theories often thrust themselves and their views on the meeting. But such instances are rare. Harmony and brotherly love prevail. Short ad dresses and touching, fervent prayer and frequently, in terspersed with spirited singing, make up the service of tion, and its fame for size, spirit and success filled the the bour of prayer. Not unfrequently the emotional feelings are so wrought upon that loud demonstration attend the service.

But to continue the meeting. No such sermons are prenched as are preached in Fulton-st. All verbiage is stripped off, and they are direct to the heart and con science, and must be to do any good in five minutes. The flash of light is thrown on a passage of Scripture. A touching recital of a widow's sorrow is followed by a hymn beginning:

From every swelling tide of wocs, There is a calm. a sure retreat, 'Tis found beneath the Mercy Seat." Prayer is offered for an impenitent son, followed by

"Sinner turn, why will ye die! God, your maker, asks you why." A thrilling message comes from the mountains of Asia. The meeting shouts out its response in the tri-

umphant song: " Blow ye the trumpet blow." A poor sinner asks prayers to help him find peace Prayer is offered, and the hymn sung:

" Rock of ages, cleft for me. So with alternate prayer, singing and addresses, with thrilling narrative, touching petitions, tearful requests, with good news from a far country, coming like cold water to a thirsty soul, the hour speeds away with the and took part in the exercises. Separate meetings were velocity of light all too soon. The inexorable rule closes the meeting at 1, and the unsatisfied audience depart preaching of the Gospel, the meetings of prayer, and anxiously waiting for the next day's mountide hour of

THE GREAT REVIVAL.

This majestic meeting, originated with six persons in a small upper room in the city, produce! marvelous results. It seemed to wake up the whole of religiou New-York, and extended to all ports of the land. The religious and secular press spread the fame of the meetfaith. Answers came down. So it was the land over, ling. Men crossed continents and oceans to look on the Laymen were at home in these meetings. No learned unwonted sight, and went away to say that one half clergymen awed them into the sober and staid routine had not been told them. Meetings multifilled in all of the old prayer meeting. No elder with formal rule parts of the city; hotels and theaters were opened for threw a wet blanket over the ferrent spirit too great daily prayer. The largest churches were thrown ope for his slow order of things. If clergymen came in they and filled; and all was conducted on the model of the eat with the congregation. Assistance from them was Folton st. meetings. The young were especially intergratefully received. But they assumed no control. It ested, and conversions were daily reported of large was a hyman's meeting, free and spirited. No jealousy numbers who turned to God. And with the politics was created between the clergy and the layery. The and commercial news, along with stocks and finance ay talent, so long hidden in a napkin, was slaken out the great "religious excitement" as it was called, hele and the pastor found unexpected and abundant help in a marked place in all the secular papers in the land the church. The design of the noonday prayer meeting | Stores, lofts, and chambers were thrown open and business men flocked to the place of prayer conducted under fruit that extended round the globe. Great conventions bare floor of some loft, Bishop McIlvaine, and other were held in the West to guide this great work. It was dignituries of the church could be often seen, while or ome time the rooms were crowded with men. Their Zealous friends lessed the theater of the well-known comedian, Burton, and called the city to prayer. The attendant thousands made the vaults ring with the tri of the se umphant song of praise, and tears of real sorrow, penifrom the abandoned, from the dissolute, and intemperate, and from many who had acted on the stage now

Not sione in New-York, but In all the land, did the revival spread. All eyes turned to New-York and to The hope of a revival, the indications of ne, a series of meetings established, a union meeting began in any place-a notice was at once sent to the daily meeting in New-York and prayer requested. Fulton-st, was the Mecca, the Medica, the City of the Sepulcher of the Great King to the tribes of our spiritual

The great religious interest originating in Fulton st. continued to spread and reached every part of the land. Meetings were established similar to the Fuiton-st. lous jealousies ceased. Men of every sect came up to the common altar and laid on it their united sacrifice of and fruit on either back, girdled the scaboard with a perpetual insense of praise, and creeted alters of prayer If a man were going to b on the extreme Western frontiers. Thousands were converted, and strengthened the chareles of every name. Marvelous instances of noswers to prayer were recorded, such as had not blessed the church since the time of the Apostles. An interchange of sympathy and affection was kept up between these meetings and the original one at Fulton-st., not only by letter, but interesting facts and incidents were communicated by tele. graph, which, read to the meeting, thrilled it like elec-

FRUITS OF THE REVIVAL IN NEW-YORK.

The prayer meeting was opened at Fulton st. on the 34 of September, 1857. In six months over two hundred places of prayer were opened in the city of New York. The Academy of Music was engaged for Sunday evening preaching, the ablest divines in the city con seted service, and thousands were turned away nightly who were unable to cross the threshhold. A largehearted christian man hired the great hall of the Cooper Institute and threw it open on the Sahbath for public worship. The leading merchants had placards bung in their counting houses announcing the hour and place of prayer. Religious meetings were held in unusual places, at unusual hours, and were thronged. Meetings were hold on the decks of vessels, on the wherves, steps of public buildings, in theaters, hotels, and dance-rooms. He said: Their congregations became crewded. Scarcely a Sonday School in the city that did not report instances of conversion. Hardened characters were reform Fighting men in fighting trim, with their halr cropped close down to their bends, rose in the prayer meeting and asked divine assistance to change their course of life. At Five Points the voice of prayer mingled with of the the executions and blasphemies of that abandoned region, while at hell Corner, in Cow Bay, in Murderer's Alley, and similar localities, daily meetings for prayer

ligion he does it with all his heart. Thousands of these were converted. Daily meetings were held on board of men-of-war and merchant ships, in sailor boarding houses, and along the shore. A converted sailor usually brought a mate with him. A sailor was invited to a prayer meeting. "What do they do at a prayer meeting?" said he. "They pray and sing, and make remarks," was the reply. "They pray, do they? I never marks," was the reply. "They pray, do they? I never marks," was the reply. "They pray, do they? I never marks," was the reply. "They pray, do they? I never marks," was the reply. "They pray, do they? I never marks," was the reply. "They pray, do they? I never marks," was the reply. "They pray and sing, and make remarks," was the reply. "They pray, do they? I never marks," was the reply. "They pray and sing, and make remarks," was the reply. "They pray, do they? I never marks," was the reply. "They pray, do they? I never marks," was the reply. "They pray and sing, and make remarks," was the reply. "They pray and sing, and make remarks," was the reply. "They pray and sing, and make remarks," was the reply. "They pray and sing, and make remarks," was the reply. "They pray and sing, and make remarks," was the reply. "They pray and sing, and make remarks," was the reply. "They pray and sing, and make remarks," was the reply. "They pray and sing, and make remarks," was the reply. "They pray and sing, and make remarks," was the reply. "They pray and sing, and make remarks," was the reply. "They pray and sing, and make remarks," was the reply. "They pray and sing, and make remarks," was the reply. "They pray and sing, and make remarks," was the reply. "They pray and sing, and make remarks," was the reply. "They pray and sing, and make remarks," was the reply. "They pray and sing, and make remarks," was the reply. "They pray and sing, and make remarks," was the reply and sing, and make remarks, "was the reply and sing, and make remarks," was the reply and sing, and make remarks, "was the remarks," and they sing, "They pray, do they? I never marks." was the reply. "They pray, do they! I never prayed in my life." He attended, asked for prayers. and was converted. A sailor came into one of the meetings wiping the perspiration from his brow. He had to leave his ship, cross the ferry, attend the meet ing, and get back within an hour. To gain time he used to run both ways. Yet this same man a few weeks before was a dissolute and profane man. Religion changed him into an industrious, sober, and deyout christian.

Wide as the influence of the meeting has been recog nized and acknowledged as a great instrument of good in all the world, the same simplicity that marked its

captains took their seats at the communion table, around which sat, also, many of the clergy of New-York. A clergyman said that the meeting originated with the Police themselves, and was the first religious meeting for policemen which he had ever known. All the paster of the ward had been invited to be present, and most of them had complied with the invitation.

Another paster said that a few days ago, while he was out of town, two policemen came to his bonse to see him. On his return, he was told of it; he could not remember that he had done snything which required their presence, but one of his servants was considerably anions. How surprised and delighted was he when they came again and he found that they had come as representatives of the force to invite him to participate in a meeting like that? What a blessad thing it was to meet them there? They were the representatives of the force to invite him to participate in a meeting like that? What a blessad thing it was to meet them there? They were the representatives of the force to invite him to participate in a meeting like that? What a blessad thing it was to meet them there? They were the representatives of the force to invite him to participate in a meeting like that? What a blessad thing it was to meet them there? They were the representatives of the force to invite him to participate in a meeting like that? What a blessad thing it was to meet them there? They were the representatives of the force to invite him to participate in a meeting like that? What a blessad thing it was to meet them there? They were the representatives of the force to invite him to participate in a meeting like that? What a blessad thing it was to meet them there? They were the representatives of the force to invite him to participate in a meeting like that it was a like an invite an i tever their circumstances and rela ions. Seen the silver cord would be loosed and the broud the coffin and the grave be all that was left of Man was said to be a creature of forecast. He by-thought himself of the future, and laid up store for it.

After a spirited hymn had been sung, in which the policemen heartily joined, another paster said: were ministers of the law. The principle which lay at the very foundation of their religion was that the law was our schoolmaster, to bring us to Christ. He would illustrate by human law. Human law required exact obedience to its demands; though failible, it required exact obedience. If the law made it a crime for a man principles of that law of God which should be our rule always, and which alone was perfect and infailing list there were differences. The law of man looked at the thought—the notives, the law of God looked at the thought—the notives, the feelings, the purposes of the soni. This law required exact and complete obedience, he who violated one item of it was declared to be gally of the whole, that is he fell under its extreme penalty, if a man were going to be saved by the law, he must be justified by the whole law. They did not wish to mine matters. Judged by this rightcoas law of God, every one of us was condemed."

As no man could keep the law all must come to Christ to be saved. Another song was sune, in fell chorus.

to be saved. Another song was sung in full chorus, when another pastor said:

That he had learned sometime, that in most thing "That he had learned sometime, that in most things may be removed by the proper of the her poor. The great thing after all, was to take re of the soal. Policemen were exposed to greater appation than almost any other class of men. They retaken away from the sweet influences of the so ty of their finatises. They were thrown into the soly manny of men, and they are a street in the solutions. nig of men, and they were exponed to dangers nig of men, and they were exponed to dangers few men were exposed; and then in the honest ent of their duty they were often regarded as They have met at what moment they might

frees his associates, many of whom he commanded, "I can but feel, my dear friends, to return thanks in

we not see, for it was altogether a new thing we went after them, I think that the Lord had

watered at the unusual sight, and many hearts gav glory to God.

PRAYER MEETING FOR BOYS.

In the great work children largely shared. Sunday-Schools in all the land were greatly blessed. Conversions were frequent in the Public-Schools. Jesus seemed to call the little ones. Among the thousands added to the Church, special union meetings were held for boys and were largely attended. A meeting to inaugurate a Boys Union Meeting" was held in the Church of the Paritans, Dr. Cheever presiding. A Presbyterian cler gyman made an address and said:

in all the world, the same simplicity that marked its commencement distinguishes its progress. The great number of requests sent to the Fulton-st, meeting, and their character, forbids spiritual pride. No special grace or virtue is attached to the meeting, but parties in sorrow, in wo, and in sin, who want relief, feel that a company of sympathizing christians assemble daily at noon for prayer, and that their requests will find a warm and sympathetic welcome. The requests for prayer come from a feeling heart. They bear unmistakable marks of anguish and agony for unconverted friends. They sweep the whole circle of domestic and social life. With churches, parishes, and ministers, they beget humblity, and the burden of nearly every prayer is, what are we, or what is this place that we should make intercession to God for others.

The number of conversions cannot be counted by the additions to the churches of New-York, though these

The number of conversions cannot be counted by the additions to the churches of New-York, though these were very large—larger than had been known since the Great Awakening. For men of all nationalities, from all sections of our own country, participated in these meetings, shared the blessing of which no mention can be made. The whole world shared in the blessing, and every altar of Christendom was revived, and from every altar of Christendom was revived. But he buys together, and who were solicitous on behalf of conversion. He was afraid that parents do not ordinary the buys together, and who were solicitous on behalf of conversion. He was afraid that parents do not ordinary the buys together, and who were solicitous on behalf of conversion. He was afraid that parents do not ordinary the buys together, and who were solicitous on behalf of conversion. He was afraid that parents do not ordinary the buys together, and who were solicitous on behalf of conversion. He was afraid that parents do not ordinary the buys together, and who he had brought the buys together, and who he had brought the buys together, and who he had brought the buys a tip parents and friends whe had bery lead of the buys together, and who had berought the buys a tip parents and friends whe had bery lead of the buys and friends with the parents and reliance the buys and friends with the parents and child."

A Methodist foliowed: He said "that parents do not ordinary t

Prayer meetings have been held daily at one of the larger printing offices in this city since the 6th of March with uncreasing interest. At the commencement of the meetings there were but four or five converts, with very few participants, and now the number ranges as high as twelve or fourteen. The interest manifested at those meetings is very great. One of the ranges as high as twelve or fourteen. The loterest manufested at those meetings is very great. One of the recent converts says: "What are we to expect when printing offices are converted into religious chapels? It is, as far as my knowledge extends, unprecedented in the history of any country, and will, no donot, astonish many a reader." As the meetings are held between the hours of 12 and 1 o'clock, some of the men go without the interfer of the sake of attending them.

Another paper will conclude the history of the Old Dutch Church and the great Revival that originated in its bosom. We shall speak of its fame-of the onversions and signal answers to prayer which have distinguished it-its power on our National Crisis and on the beneficence of the age-with interesting incidents, and its present condition.

## LITERARY ITEMS.

M. Place, formerly French ( ... ul at Mossoul, who devoted five years to excavations and other researches on the site of ancient Ninevel, is printing, at tege in extennation that he did not sell so the Imprimerie Impériale, a magnificent work, extensively illustrated with cogravings, embodying the resu't of those labors.

The Société des Bibliophiles Belges is about publish a version of the romance of "Perceval le Galby Christian de Troyes, from a MS, in the public

ity. She was equally faciliar with the French and En glish language and literature. An "Eloge de Pascal" ommanded a prize at the hands of the French Acad-

are three volumes on "Family," by M. Engène Peliétan. The first volume, the "Mother," has appeared; the "Father" and the "Child" are in the oress. M. Louis Blane has five volumes in the press: "Studies about England," in two volumes, will shortly appear; his " Drawing-Rooms of the Eighteenth " will not be published before next Winter M. Edgard Quinet has in preparation, "Revolution," in two volumes. M. Gustave Doré will bring out his illus cooling as that, it allowers."

trated "Bible" during the coming Winter; after which the "Purgatory" and "Paradise" of Dante will engage his attention, to be followed by his greatest work -so he hopes-an illustrated "Shakespeare," Ernest Picard, the deputy so famous for repartee, is said to have written a comedy for the Gymnuse. M. Glain-Gizzio, another deputy, is reported to have writen a three act drams, "Byron's Youth."

The "Gazette des Etrangers" announces that the MS, of the second volume of "L'Histoire de Jules Colar' is being put in type at the Imperial Printingoffice, and that nearly ten she is are ready. That amount seurcely makes up one-half of the volume, which will not be published before the beginning of next year.